

CHART 04 - THE TWO TRUTHS ACCORDING TO THE FOUR TENETS

		Conventional Truth	Ultimate Truth
L O W E R T E N E T S	Vaibashika (Great Exposition School)	A phenomenon that is such that if it were physically broken or mentally separated into parts it would cease to exist as that phenomenon. <i>E.g. when a pot is broken with a hammer it ceases to be a pot. Likewise when a person is mentally separated into the five aggregates it ceases to be a person (since none of the five aggregates are instances of a person). Therefore, pots and person are conventional truths.</i>	A phenomenon that is such that if it were physically broken or mentally separated into parts it would <u>not</u> cease to exist as that phenomenon. <i>The proponents of the Vaibashika school assert partless particles and partless moments in time. Those partless particles and partless moments in time are ultimate truths because they cannot be physically broken or mentally separated and thus cannot cease to exist as partless particles and partless moments in time. The same applies to permanent phenomena because according to this tenet they also cannot be physically broken or mentally separated into parts. Further, impermanence is an ultimate truth because if impermanence were physically broken or mentally separated into parts those parts would always be impermanent.</i>
	Sautantrika (Sutra School)	A phenomenon which merely exists through depending on being imputed by words or conceptual cognition and is <u>not</u> able to perform the function of producing its own effects. <i>All permanent phenomena are conventional truths.</i>	A phenomenon which exists without depending on being imputed by words or conceptual cognition and is not able to perform the function of producing its own effects. <i>All impermanent phenomena are ultimate truths.</i>
H I G H E R T E N E T S	Cittamatra (Mind-only School)	A phenomenon which is <u>not</u> emptiness/an ultimate truth is a conventional truth. <i>E.g. all impermanent phenomena, uncompounded space etc. are conventional truths.</i>	The <u>lack</u> of subject and object being a separate entity is emptiness and therefore an ultimate truth. <i>E.g. the <u>lack</u> of pot and the eye consciousness apprehending pot being a separate entity is an ultimate truth.</i>
	Madhyamika Svatantrika (Middle Way Autonomy School)	A phenomenon which is <u>not</u> emptiness/an ultimate truth is a conventional truth. <i>E.g. all impermanent phenomena, uncompounded space etc. are conventional truths.</i>	The <u>lack</u> of any phenomenon's true existence/ultimate existence is that phenomenon's emptiness and thus its ultimate truth. <i>E.g. the <u>lack</u> of true existence of pot, color, sound, consciousness, action, imprint, uncompounded space, emptiness etc. are all ultimate truths.</i>
	Madhyamika Prasangika (Middle Way Consequentialist School)	A phenomenon which is <u>not</u> emptiness/an ultimate truth is a conventional truth. <i>E.g. all impermanent phenomena, uncompounded space etc. are conventional truths.</i>	The <u>lack</u> of any phenomenon's true existence/inherent existence/ intrinsic existence/objective existence/existence from its own side is that phenomenon's emptiness and thus its ultimate truth. <i>E.g. the <u>lack</u> of true existence/inherent existence, etc. of pot, color, sound, consciousness, action, imprint, uncompounded space, emptiness etc. are all ultimate truths.</i>

